

RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH I. 18.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.—EDITED BY REV. JOHN BISBE, JR.

VOL. III.]

HARTFORD, (CONN.) OCTOBER 18, 1824.

[NO. 25.]

CLERICAL ARTIFICE.

The people of these United States are favored with information and liberty in a higher degree than any other nation on earth, and they possess the means of increasing their freedom, intelligence and happiness to an indefinite extent; but should they become careless, in the midst of their prosperity they may be descending to the ignorance, superstition & misery of degraded Ireland, by the operation of clerical stratagem. It is therefore necessary to warn them of every scheme designed to gull them of their rights, their property or their senses, that they may guard against danger in every form, proceed in their march of intellectual and moral improvement, and hold up an example, which shall be the wonder and admiration of the world. But if these States must become the dupes of clerical chicanery, the slaves of religious task-masters, we desire so to have conducted, that we can lay our hands on our hearts, and appeal to God that we have discharged our duty.

From the American Eagle.

It seems the Presbyterian clergy and Tract Society in the State of New-York, have succeeded in making TRACTS a COMMON SCHOOL BOOK or a book for common schools, in that State—if not by a statute law of the State, by a mode that has all the effect of a law of the State.

The law in that State makes the *Secretary of State*, for the time being, a superintendent of common schools. And the clergy prevailed on that superintendent, John V. N. Yates, Esq. to issue his circular to the commissioners and inspectors of common schools in that State, recommending them to make use of their tracts in said schools—and he has so issued his circular accordingly. He closes it by directing that a copy of it shall be sent with the laws to each county clerk, and by them to the town clerks, and by them to the commissioners and trustees of common schools throughout the State.*

*We have received a Tract, published by the *New-York State Tract Society*, as a specimen of the tracts to be issued for supplying the common schools throughout that State. This tract is entitled "*The Pensioner, and his Daughter Jane*." It has before made its appearance in the Boston Recorder, and several other missionary prints; and is undoubtedly as complete a romance as the famous tract published some years since by the Tract Society in this city, entitled "*Another Voice from the Grave*," and which was copied with unbounded applause into most of our mission-

This recommendation will be seen at once to have all the effect of a law, that they shall be used in that State as a common school book; and it will also be seen that the clergy and tract society of that State, so consider it, for they have, as it now appears by the last Boston Recorder, the organ of the Education Society, "sent the documents exhibiting their success to 17 different Tract Societies in the Union—to England, and to 31 Tract Societies on the continent of Europe." These are the words used.

Did the Jesuits ever exult more in any triumph they had gained? Did they ever gain a triumph more adroitly?—Their success in thus insinuating their Tracts into common schools under colour of law and authority, was perhaps known in Europe, and to the heads of the most distant of their societies in the United States, before it was known even to the common people of the State of New-York that they had any such intention.

The introduction of their charity or missiona-

ary prints. It was, however, afterwards ascertained that this wonderful Tract, which had been dealt out so liberally to the people, both from the *pulpit* and the *press*, contained only a tissue of lies and falsehoods from beginning to end; and its defenders, after a good deal of art and chicanery to keep up its credit, were at length reluctantly compelled to acknowledge that such was the fact. The original inventor of the story fled from the city to escape the indignation of the citizens—and the clergyman who compiled it, or sanctioned it with his name, suffered for a time the dishonour attached to a too easy credulity, to impute to him no other crime.

We venture to predict, that no individual will ever come forward and assert before the public in his own name, that the facts stated in the "*Pensioner*," are founded in truth, or on actual events. A missionary in the tract, is represented as the principal dispenser of good, as if to induce a belief that our modern missionaries are a most necessary order of beings for accomplishing the salvation of men, and consequently, that to contribute to their support is a duty from which none can be exempt. The priesthood in New-York may indeed congratulate themselves on the success which they have obtained, while those acquainted with history, and who have seen the gradual but sure advancement of the clergy to power and ascendancy in other countries, can plainly perceive the fate which awaits us, unless the people of this country are awakened in time to a sense of the dangers which are gathering and thickening around. How the cause of Christianity can be promoted by such fabulous tales, we have yet to learn; But it is easy to see, that their introduction into common schools will prepare the way for missionary and other charity boxes, to collect cents and shillings from the scholars; and thus the devotion and contributions of the rising generation will be secured in behalf of the priesthood and their ambitious schemes.—[Note from Ed. Philadelphia Reformer.]

ry boxes in these common schools follows almost of course. The Tracts introduced teaching these children to give, and those Tracts come to them under the authority of the State. And so a machinery to collect money and make ministers by law and the civil authority, has already gone into operation in a neighbouring State! Look out yeomanry of other States, that a Tract-trap, or some other trap is not sprung upon you also, and the "success" of it sent to Europe, and all the societies in the Union, before you know it.

How soon those Tracts now thus introduced by authority into their common schools, will go fully into the system of denouncing as heretics and infidels, some of the members of the general government, and other individuals not in their views. (as one of their evangelical Tracts in that State not long since did) or to denouncing all that yield not obedience and allegiance to them, may be seen hereafter.

ASTONISHING IGNORANCE AND CREDULITY.

Those who think it safe to confide all power, the key of knowledge and the care of souls in the hands of the clergy, may read the following extracts from the London Examiner, for their satisfaction. If such deep darkness and gross fanaticism exist in Ireland, as this account mentions, what can prevent them in this country, but unremitting watchfulness, the diffusion of knowledge and the blessing of God?

FANATICISM IN IRELAND.

For several days it had been intimated, by written notices despatched some miles round the country, that a miracle was to have been wrought on the 9th of July, by the Rev. John Carroll, a Roman Catholic Curate of Ballymore.—On that day he visited Henry Neale, of Killinick, who was lying dangerously ill of apoplexy. Immediately after his arrival, he said the man was troubled with devils, he jumped on him several times, and cried out to the people present to keep him in prayer, in order to dispossess the sick man of the evil spirits. Such was the effect of his operations upon one of the by standers, named Peggy Danby, that she fell to the ground in hysterics; upon which Mr. Carroll jumped out of bed off Neal's body, seized the woman in a violent manner, alleging that she was full of devils, at the same time calling on Jesus to assist him in expelling them. He trampled on the unfortunate woman, broke several of her ribs and left her for dead, and then observed that he would go and bury the devils which he had secured. The blood was gurgling in the woman's throat, and some of the superstitious wretches who were looking on, exclaimed, that they "saw the devils come out of her mouth!!!" After this he went to the house of a Mr. Sinnot, and took some refreshment. At this time a child, (a fine girl between three and four years of age) then in the bed room in which he was, began to cry; he consulted his breviary, and immediately affirmed that there was a devil in the child. Pursuing the same course which he did with Neale, he jumped into the bed, and on the body of the infant!!—The father of the little innocent entered at that time—the child piteously cried out, "Oh save me! save me!" which he was proceeding to do, but some of the miserable fanatics present held him back!!! It may be asked who was holding the mother of the child? No one—she was as free as any of the spectators, and like them had a full conviction that her

child was, as the priest had stated, "possessed," and that he was performing a miracle to drive out the evil spirit!!! Nay the infatuated mother was not only without restraint, as to any relief she might have been inclined to have afforded her infant, but actually assisted the Priest in the performance of this horrible work!!! He ordered her to get a tub of water and some salt; these she instantly procured. The innocent little sufferer lay bleeding and insensible in bed; he poured the contents of the tub upon her, and as the water mingled with the stream of life, he cried out with enthusiasm to those around him, "behold a miracle? I have turned water into blood!!!"—He then turned the tub upon his victim, the edge of it coming upon the child's neck, mercifully completed the tragedy, by putting an end to its sufferings!!! having desired the parents of the child not to allow any one into the room, nor to touch the child till his return; he departed to Wexford. His directions were religiously obeyed, and the besotted parents anxiously awaited his arrival. Next day (Saturday) his (the Priest's) sister called at Sinnot's and told them to be contented, that their child would be quite well on her brother's return!!!

This miracle-worker was insane. Surprise of course ceases in regard to his conduct; but what shall we say concerning the ignorance and credulity of the spectators, who really believed that this mad man cast out devils, and who, that the miracle might succeed, prevented the Father from giving assistance to his dying infant! But such is the reverence, which a Roman Catholic peasant feels for a clergyman of his communion, that much of our astonishment vanishes. But we most devoutly thank God that such is not the state of things in this country.

PROGRESS OF ERROR.

"Avoid the appearance of evil."

Great crimes generally spring from small beginnings, as well as great trees and great cities. The heart grows hard and wicked by degrees, and probably the worst man that ever lived, can recollect a time when he shuddered and hesitated at the idea of committing a small offence. This truth should be often impressed upon the young—say to them "avoid the appearance of evil;" for every time you deliberately do a wrong thing, you pour a dose of poison into the heart, which will tend to destroy conscience, and break down the principles of virtue you ought to cherish.

The traveller who put up at the old sign of the Gen. Wayne, in Alesbury, some fifteen or eighteen years ago, I promise you, did not leave that house without shaking hands with, and praising somewhat, Montgomery Roscoe, the inn-keeper's son, as fine a little boy as ever blessed a parent with the full blossoming of early promises. He was so obedient to his parents, so attentive and respectful to strangers, so kind and invariably polite to every one, and withal, he learned so smart at school, that every one loved and admired him.

Few youth ever left home with fairer prospects and with better character than did Montgomery, when, at the age of fifteen, he was sent to Philadelphia, and put under the care of a business-doing merchant, that he might get such an insight into the business, as would justify his father in setting him up in a store in Alesbury; for this was the destiny he had marked out for his favorite child. His history is directly in point in establishing what I said at the beginning; and though few may have passed through as singular a complication of circumstances in their way, I am fully satisfied that his, in all its main and general features, is the history of thousands.

I said he was apprenticed to a merchant—it was to one Mr. Markley; his master esteemed him highly, and placed

in him unlimited confidence. For a little while he remembered the kind admonition of his faithful father, and bestowed great care on the matter of selecting company—was conscientious in the discharge of every duty—and tried as well as he was able to avoid the appearance of evil. One day, however, he went to a neighbouring store a moment, to see a young gentleman and return a borrowed book. His friend, very politely drew a glass of wine from one of the casks, and pressed him to drink—he did so, and departed.

The next day, the same person stepped in to see him—he happened to be alone—and the strong desire not to be behindhand with his new neighbor, overcame the scruples of conscience, and he treated him to a glass of wine. In the hurry of the moment, he did not stop the liquor properly. His master came in, saw the neglect, and inquired—“Montgomery, have you been at the wine cask?” It was an awful moment to him—he dared not pause to think—he yielded to another temptation, and answered, tremblingly—“No Sir, I have not.” The old gentleman looked at him searchingly—then turned and stopped the liquor tight himself.

The next morning, the same young gentleman stepped into the store and asked Mr. M. to sell him a cask of such wine as Montgomery had given him the evening before. Mr. M. looked at Montgomery again, as if to say—tell the truth next time. The exposure was too humiliating for the high spirited youth to bear. He saw his friend and entreated him to tell Mr. M. that he drew the wine himself. His friend laughed, and told him he would for an oyster supper. The bargain was struck—he acquitted Montgomery in Mr. Markley's eyes; but the poor boy was destitute of money. He had already taken some long steps aside. He took another—and resorted to his master's drawer for money to meet the expense of the supper he had promised.

While they sat in the cellar to which they had repaired, a gaming board was produced—and he was asked to play for a small sum. The thought struck him that here was a chance to win the money he had taken from his master, and return it. He played and lost. He played again, and again—still he lost.

His error was now of an alarming character. He became desperate—he took the further sums from the counter, which were necessary to pay what he borrowed and lost. It was missed. He saw himself liable to be discovered and ruined, and resolved at a single effort to retrieve his character, by procuring the sum deficient, and depositing it somewhere where it might seem to have been overlooked.

He rose, late at night, entered the store, took two hundred dollars, and went to a gambling-house where he was confident he could win the money. The morning came. Mr. M. happened not to examine the drawer which had contained the money, himself; and at ten o'clock told Montgomery to carry it to the old bank.

Mr. Markley had a large deposit in another bank, and the infatuated youth drew a check, on that bank, for the \$200, signed his master's name to it, presented it, and was detected. He confessed the whole affair when it was too late. He had intended to deposit the money he thus attempted to draw in lieu of the money lost, and depended upon chance to conceal his crime yet a little while.

Poor fellow—I saw him once, afterwards, and with a tear in his eye, and grasping my hand, he said—“I am going to the State-Prison, for a six-penny glass of wine”—alluding to the first error he had committed, and which had led to all the rest.—*Trenton Emporium.*

HERESY WORSE THAN VICE.

What must we think of the conduct of many who profess to be Christians, when we read the following extract from the letters recently published “from Mr. Vidler to

Mr. Fuller, on the Universal Re-toration, with a statement of facts attending that controversy?”

“It is a maxim pretty generally allowed among Calvinistic churches, that *error* is more dangerous than *vice*. This maxim was publicly avowed at the Association of the particular Baptist Churches, at Chatham, in Kent, 1793. At that assembly I (Vidler) was publicly excluded from their communion, for believing and avowing the doctrine of the restitution of all things.—The moderator, when he had pronounced the sentence of excision, added,—‘I am constrained to say, that your *moral conduct* has been such as would do honor to a much better cause than that in which you are engaged.’—And the minister, who preached on the occasion to a very crowded audience, said,—‘The Universal doctrine is an heresy, and every one who holds it is an heretic: not that every heretic is a wicked man; for heretics are often the holiest of men; but *heresy* is more dangerous than *vice*: for if a wicked man is sound in the faith, there is some hope of him; such are often recovered; but as for heretics, they are very seldom recovered from their errors.’—There were nearly thirty Calvinistic ministers of different denominations present, and only one of them disavowed the sentiment that was publicly taught. I have from that time to this been treated with the utmost contempt by many nominal christians of loose characters, who have been taught that the holiest of men may be heretics, and that heresy, though attended with holiness, is worse than vice!!! The enormity of this maxim appears in its full view, when it is recollected that by error and heresy we are not to understand a departure from christianity, but a departure from Calvinism.”—*Boston Magazine.*

From the Dutchess Observer.

THE GRAVE OF A MOTHER.

“And say, when summoned from the world and thee,
I lay my head beneath the willow tree;
Wilt thou sweet mourner, at my stone appear,
And soothe my parted spirit lingering near?
Oh! wilt thou come! at evening hour to shed
The tears of memory o'er my narrow bed;
With aching temples on thy hand reclined,
Muse on the last farewell I leave behind,
Breathe a deep sigh to winds that murmur low,
And think on all my love, and all my woe!”

It was a pleasant evening in November that I entered the grave yard. The moon shone in her midnight meridian; not a cloud was visible in the firmament, save one dark and heavy, that hung in the west, and portended wind and rain. Musing and wandering among the graves, I paused over that of my mother.—No costly marble reared its head to tell that the slumberer beneath had once been great; it was marked by nought but the plain, simple stone that stood at the head, and the willow that had been planted by the hand of love, and friendship hung silently over it. Not a leaf stirred save some that were nipped by the pinching frosts of autumn from the tree, and as they slowly descended to the earth, were silent monitors of the approach of winter and decay of man.

There is something solemn and serious in the stillness of the grave yard; when the mind is made to feel its weakness, and to turn with reverence and admiration to that Being who governs the destinies of all, who speaks in the thunder's voice, and often says to man in the vivid lightning, “thou shalt die.”—He who will go to the grave of a relative, when the moon is shining tranquilly upon it—when all around is calm and still—when he can dwell with pleasure upon the virtues of him who is gone; and prepare to meet, with calm resignation, the voice of the “arch-

angel and the trump of God," can alone describe my feelings when standing by the grave of my mother. She who had been an affectionate parent, was now cold and still as the clods that covered her! She had exchanged the toils and troubles of this vain world for the society of angels, and the just made perfect.—I was awakened from my reverie by the rain, which had begun to fall around; the cloud that hung in the west had overspread the horizon; and the wind, as it whispered by, almost appeared to pronounce audibly: MY SON, PREPARE TO FOLLOW.

RELIGIOUS INQUIRER.

SATURDAY, October 18, 1824.

TO OUR PATRONS.

The condition of our affairs requires an explicit statement, and we solicit the attention of every subscriber to what we are about to say. Those who have complied with the terms of our paper, receive our warmest acknowledgements, and an invitation to future patronage. Those who have not paid any thing for the paper, or who are delinquent for the second or third year, are requested to make immediate payment, as otherwise their accounts will be put into the hands of an Attorney for collection. We would suggest, that it might be expedient to appoint an agent in each town where our paper is taken, and that by doing this, our subscribers might free themselves from trouble and expense. Our fourth volume commences about the middle of next month, and as some alteration may be made in our arrangements, we wish to begin the year with all our accounts adjusted.

Those of our subscribers who wish to discontinue the paper at the end of the present volume are informed, that, unless they give us notice, before, or at the close of this year, we shall consider them subscribers for the next.

Persons wishing to subscribe for the fourth volume, are requested to forward their names as soon as possible.

THE ATONEMENT.

Since the commencement of the Unitarian controversy in this country, much has been said and written on the Atonement; not only to show that it is an important article in christian faith, but to prove its necessity for the removal of endless suffering from the human family, as that was supposed to be the penalty of God's violated law. Considering the investigation of this article still advantageous, that we may come to definite views of the doctrine, and understand its connexion with our salvation, we shall proceed to lay before our readers the system of the ortho-

dox, with some reasons for discarding it, and a summary view of the atonement, which we conceive to be in agreement with the attributes of God, revelation, reason and experience. That the examination may be fair and satisfactory, we shall first give a statement of the doctrine of expiation, and then quote the writings of its advocates, to evidence the justness of our representation. 1. Our sins made God angry with us; and such is the nature of his justice, that he will never be reconciled to us, until an innocent person shall bear all his indignation, and thereby satisfy his justice on our behalf? 2. Christ became our substitute, suffered the penalty of the law as we ought to have suffered it, turned God's anger from us upon himself, and by taking our iniquities, died a sinner. 3. Christ, having borne all the wrath God felt towards us, hath rendered him kind and merciful to us. 4. All the blessings of grace and salvation come to us on the ground of satisfaction, which Christ has made for us, in bearing the vengeance of God, which was our due. 5. God never forgives sin, but cancels it, because Christ has made expiation for it. 6. Sinners have a right to demand the blessings Christ has purchased for them, and God, as he has received full compensation, cannot justly withhold them. That this is a true exhibition of the doctrine, will appear from citing the writers on whose authority it is made. LUTHER says, "Christ is innocent as concerning his own person, and therefore he ought not to have been hanged upon a tree; but because, according to the law of Moses, every thief and malefactor ought to be hanged, therefore Christ also, according to the law, ought to be hanged, for he sustained the person of a sinner and of a thief, not of one, but of all sinners and thieves. And this (no doubt) all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, thief, rebel and blasphemer, that ever was or could be in all the world. For he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sins, is not now the Son of God born of the Virgin Mary; but a sinner. When the law, therefore, found him among thieves, it condemned and killed him as a thief." CALVIN says, "now where it is demanded how Christ hath done away our sins, and taken away the strife between us and God, and purchased such righteousness as might make him favorable and well-willing towards us; it may be generally answered, that he hath brought it to pass by the whole course of his obedience." Again he says, "that in his soul he (Christ) suffered the torments of a damned and forsaken man." He speaks of God's "appeasing himself through the blood of the cross." Again he says, "that the burden of damnation, from which we were delivered was laid upon Christ." Again, "There is no other satisfaction by which God, being displeased, may be made favorable and appeased." THE AUGSBURG CONFESSION* says, "Christ died to reconcile the Father to us, & that he might be a true sacrifice for the

*The matter of this Confession was furnished by Luther, the style is Melancthon's.

guilt not only of original sin, but also for all the actual sins of men." FLAVEL has the following remarks, "To wrath, to the wrath of an infinite God without mixture, to the very torments of hell, was Christ delivered, and that by the hand of his own Father. God stood upon full satisfaction, and would not remit one sin without it. From this oblation Christ made of himself to God for our sins, we infer the inflexible nature of divine justice, which could no other way be diverted from us and appeased, but by the blood of Christ. Sparing mercy is the least degree of mercy, yet it was denied to Christ; he abated him not a minute of the time appointed for his sufferings, nor one degree of the wrath he had to bear.—Justice will not bend in the least; but having to do with him on this account, resolves to fetch its pennyworths out of his blood. As the wrath, the pure unmixed wrath of God, lay upon his soul, so all the wrath of God was poured out upon him, even to the last drop. As it was all the wrath of God that lay upon Christ, so it was his wrath aggravated in divers respect beyond that which the damned themselves do suffer." BUNYAN says, the grace of God "comes by way of covenant, contract, or bargain;" and "that God and Christ both bound themselves by an oath to fulfil each his part of the agreement." Again he says, "God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact upon him, that it would never let him alone, until it had accused him, and condemned him, executed him, and screwed his very heart's blood out of his precious heart and side." Again, "Christ did not die the death of a saint, but the death of a sinner; of a cursed and damned sinner, (because he stood in their rooms)." STOCKELL says, "in a strict and proper sense, the infinite God doth not forgive sin; for it is readily granted by all who are sound in the faith, that Jesus Christ hath given full satisfaction to divine justice for all sin, and hath fully paid the debts of his church."

Aware that some may think the refutation of the above system destructive of the sinner's last hope, by taking from him all his trust in an infinite and vicarious atonement, we earnestly request all such to examine their belief anew; that they may not confide in the antiquity of their opinions, nor in the piety and learning of those who have defended them, but that they may have the fullest conviction, from weighing the evidence and arguments on both sides of the case. It will not do to contend that we are under the guidance of carnal reason, and that therefore we deserve no attention; for we employ the same reason our opponents use in their disputations, and consequently have as fair a claim to be heard. Those of the orthodox, who have written on the atonement, have given the freest exercise to their reason, in all cases where they believed their system defensible; but when they have found a weak point, they have either run into mysticism, or cried out against the depravity of their opponents. This is extremely ungenerous, as no person's ignorance ought thus to conceal the truth. With these preliminary remarks, we proceed to give our reasons for disbelieving in the or-

thodox system of atonement.

1. It involves a contradiction, as it declares that all the blessings of grace and salvation flow from God's unpurchased love for man, and yet that God was so offended with man, that he would never have bestowed on him another favor, had not Christ appeased his wrath, and induced him to smile on us. Should God love sinners, and be disposed to bless them, the necessity of placating his vengeance would be obviated; that he did love them in this manner the apostle asserts, when he says, herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. If then God loved a sinning, a rebel world, nothing could be necessary to procure his regard for it, nothing would be required to avert his wrath from it. As love and wrath cannot dwell in one heart, it follows, that God was not angry with man, though he disapproved of his conduct; for he bestowed on him his richest gift, in sending his Son to save him; thereby giving an earnest, that with him, or in him, he would freely give him all things.

If all our temporal, spiritual and eternal blessings come to us through the purchase of Christ, as Chrysostom affirms, it is certain they cannot be the gift of God; but if they constitute the evidences of God's regard to us, if they flow from his uninduced love, they cannot be the consequence of Christ's purchase. One side of the question must be relinquished, as both cannot be true; for if salvation be of grace, it cannot be of purchase, and if it be of purchase, it cannot be of grace. No one can reply, this is a false argument, without implicating Paul; for it is just as certain that our reasoning is conclusive on favor and purchase, as it is that his is unanswerable on grace and works. If then salvation be the gift of God, the scriptures are true, but if it be the purchase of Christ's death, satisfaction is true; the vindicators of expiation may take their choice, but they must remember, that the adoption of one, is the abandonment of the other.

[To be continued.]

DEBATE ON UNIVERSALISM.

The fourth number of the Philadelphia discussion is principally employed in settling the meaning of certain Greek and Hebrew words, and in proving that no terms are applied to the sufferings of the wicked, which as strongly imply eternity, as those which are applied to the happiness of the righteous. Mr. Kneeland offers to give Mr. McCalla the argument, if he will find any passage, which as strongly asserts eternal misery, as Isaiah 45, 17 asserts eternal salvation; and appeals to a Hebrew Professor, whether Daniel 12, 2 is as strong on the side of misery, as Isaiah is on the side of happiness. But Mr. McCalla, without taking up the discussion according to this proposal, referring the question to the Hebrew Professor, or Dr. Wilson, or accepting any other condition from Mr. Kneeland, declares he shall follow his own track, manage the debate in his own way, and reply to Mr. Kneeland's questions in

his own order, and his own time. He then makes the most desultory remarks, runs back to the earliest stages of the controversy, and evidently strives to keep the point at issue in mist, or out of recollection. From the argument on the side of misery in this number, we should infer that Mr. McCalla had finished reading his little book of extracts from the scriptures, and that, having no reasons to urge in his favor, he had filled up his time in relating anecdotes of himself, Dr. James, Dr. Priestly, General Wayne and the Indians. Unless something in the form of reasoning shall appear in the two remaining numbers, we think the candid must acknowledge that the champion of endless misery is foiled, and that the doctrine of universal grace appears more luminous from the discussion.

GENERAL CONVENTION.

THE UNIVERSALIST GENERAL CONVENTION met at Strafford (Vt.) Sept. 14th, 1824, and received much gratifying intelligence from the ministering brethren, and the societies in the connexion, concerning the general prosperity of the cause of gospel truth and free inquiry. They ordained Br. Eliphalet Case, Jr. to the work of an evangelist, gave Br. Micajah Coburn a letter of fellowship, thanked Br. Turner for his services, and appointed Br. H. Ballou, 2d. his successor, in the office of Clerk of the Convention, & appointed committees to visit the several associations in fellowship. "The following resolve was unanimously passed; Resolved, that in future, in all instances of difficulty existing between brethren in the Ministry, or between a Brother in the Ministry and a Church or Society in fellowship with the General Convention, it shall be the duty of such parties to settle their difference by a mutual Council, chosen of such as are in fellowship with the Convention; and should either party refuse to submit the case to such a Council, the other shall have a right to choose an ex parte Council, and the decision in either case shall be final." Having finished the business of the session in the most harmonious and rejoicing manner, the Convention adjourned to meet at Hartland, (Vt.) on the third Wednesday of Sept. 1825.—Extracts from the Circular in our next.

ORDINATION.

On the 18th Aug. the Rev. Stephen Cutler, a preacher of Universal Restoration, was publicly ordained as Pastor over the Society at Cumberland-Hill, R. I. The order of the service was as follows:

Select portions of scripture, by Br. Jasiah P. Fuller.—Introductory prayer, by Br. Adin Ballou.—Sermon by Br. Jacob Wood.—Ordaining prayer, by Br. Robert L. Kilham.—Charge and delivery of the scriptures, by Br. Jacob Fricze.—Right hand of fellowship, by Br. Charles Hudson.—Concluding prayer, by Br. Calvin Gardner.

The services were appropriate and impressive, and commanded the attention of a numerous and respectable audience.—[Teleseope.

MR. MCCALLA.

We learn from the Gospel Herald, that the advocates of endless misery are so satisfied with the arguments of their champion, McCalla, and so convinced of his victory over Mr. Kneeland, that they have published a pamphlet to support his cause, and addressed it "*to the weaker vessels*;" and says the Herald, "weak, indeed, must those be, who are deluded by it."

TO OUR CORRESPONDENT.

Our correspondent, who styles himself "An old Farmer," is assured that the present editor had no concern with this paper at the time of his first communication, and that the piece in the 22d No. was not intended to establish the doctrine of future punishment. Unwilling to devote our paper to useless speculation, or to agitate a controversy, that has already been productive of much evil, we deem his communications inadmissible, as they would be unprofitable. Whoever believes that God is infinite in power, wisdom and love, must grant that he possesses every thing necessary for reclaiming his sinning children; and to say he will not apply the means for the best end, at the proper time, and with effect, is to impeach his character, is to deny the infinitude of his attributes. As in this life we see through a glass darkly, and think it unsafe to be wise above what is written, the conviction that God is infinite in all his attributes, and that he will employ them in the right time, in the best manner, and with complete success for our good, and the happiness of the universe, gives unfailing consolation, and makes the Rock of ages our everlasting trust.

NEW CHURCH.

The corner stone of the Universalist Church in the village of Parma, was laid the 27th of May, with appropriate solemnities, by the officers and brethren of Parma Lodge, No. 340 of free and accepted Masons, assisted by the brethren of Wells Lodge, Rochester and others. Prayer by the Rev. Mr. Barns; Oration by the Rev. John S. Thompson; Eulogy on Masonry and Benediction by the Rev. L. Knapp.

The house is 50 feet by 45, has an elegant steeple; stands in the very centre of the village, opposite the Parma Hotel; and will be enclosed in the present month. Our distant readers will be surprised to hear that this is the first house erected for worship, on the Great Ridge Road, between the Genesee and Niagara rivers, a distance of seventy-five miles.

The corner stone contains the following inscription. TO THE ONE ONLY GOD, SOLE PROPRIETOR OF THE UNIVERSE, this edifice is erected for his worship by the FIRST UNIVERSALIST SOCIETY OF PARMA, Monroe Co. N. Y. The society would hereby inform posterity that they are believers in the covenant which God made to Abraham, that in his seed, which is Christ, all the kindreds of the earth shall be blessed; and that in the execution of this covenant, Jesus the Mediator, will restore all fallen intelli-

gences to eternal purity and happiness; so that peace and bliss will universally pervade the vast empire of intellectual nature.—*Rochester Magazine.*

WANT OF SUCCESS AMONG THE MISSIONARIES.

Extract from a joint letter of the American Missionaries at Bombay, published in the Boston Recorder of May 8.

"Now you see, Dear Sir, that we have filled so many pages with accounts of our missionary labours and concerns, and that the outpourings of God's Spirit and the conversion of sinners make no item in the account. Could we do it in truth our hearts would exult in sending you those joyful tidings, for which you are so anxiously waiting and fervently praying, and we trust patiently waiting. But we have no such tidings; and our hearts are ready to die within us because we have none."

Another missionary in the same section of the country, observes,—“Our faith and patience are still tried by the want of any visible shaking among the dry bones of this valley, ‘very many and very dry.’”—*Gospel Herald.*

BLESSINGS OF A RELIGIOUS ESTABLISHMENT.

The following facts, copied from a late paper, exhibit some of the evils which flow from a union of church and state:—*Reformer.*

“The Cathedral of Derry, in Ireland, is in ruins: the cathedral of a diocese whose rental is estimated at 120,000 pounds sterling. The Bishop who gets 20,000 pounds sterling per annum [88,333 dollars] from the diocese, has not been within its walls for many a year; the Dean, who has 4000 pounds sterling, has not performed service in it for two years. A late number of the Dublin Evening Post contains a letter on the subject from a member of Parliament from the county of Derry, a ministerialist and supporter of the Church, in which he condemns the conduct of the Bishop, Dean and Chapter, and mentions that the church establishment in Ireland is the richest in Europe, and that whilst the Cathedral of Derry had been failing, the endowments of the Bishopric and Deanery had been increasing in wealth.”

CHRISTIAN CONFIDENCE.

A military officer being in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarms for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, “My dear, are you not afraid?—How is it possible you can be so calm in such a storm?” He arose from a chair, lashed to the deck, and supporting himself by a pillar of a bed-place, he drew his sword, and pointing to the breast of his wife, he exclaimed, “Are you not afraid?” She instantly replied, “No, certainly not.” “Why?” said the officer. “Because,” rejoined his lady, “I know the sword is in the hand of my husband, and he loves me too well to hurt me.” “Then,” said he, “Remember, I know in whom I have believed, and that he holds the winds in his fist, and the water in the hollow of his hands.”—*Ch. Her.*

We hate some persons because we do not know them; and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only

gain our hearts, but conquer their prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendship. Thus, there are truths which some men despise, because they have not examined, and which they will not examine, because they despise. There is one single instance on record, where this kind of prejudice was overcome by a miracle—but the age of miracles is past, while that of prejudice remains.

UNIVERSAL SALVATION.

It is the will of God, who will have all men to be saved, and to come unto the knowledge of the truth; it is the object of Christ's mission, and we have seen and do testify that the Father sent the Son to be the Saviour of the world; it is the joy of angels, and suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men; it is the prayer of saints, I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; it is the voice of creation, for he (God) maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. When God, Christ, angels and saints ardently desire the salvation of all men, and when all material creation testifies in its favor, what can oppose it, but ignorance and evil? Shall creation bear false witness? for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Shall saints pray in vain, when they offer petitions in accordance with God's will? the effectual fervent prayer of a righteous man availeth much. Shall not the joy of angels attain the highest elevation? there is joy in the presence of the angels of God over one sinner that repenteth. Shall the object of Christ's mission fail? He shall see of the travail of his soul, and shall be satisfied. Shall the will of God be frustrated? who worketh all things after the counsel of his own will, and who says, my counsel shall stand, and I will do all my pleasure.

REFLECTOR.

We publish the following list of Agents, in several towns, that our subscribers may know to whom they can pay their money, without trouble, and that those who have not subscribed, may know to whom they can apply for our paper. We would thank our agents to forward all the monies they have collected, and to obtain all that is due, before the next volume commences.

List of Agents,

FOR THE RELIGIOUS INQUIRER.

CONNECTICUT.

Jesse Hart, *Berlin.*
Darling Dayton, *Meriden.*
Asa Chamberlain, *Durham.*
Joshua Stowe, *Middletown.*
John C. Gray, *New-Haven.*
Lambert Brooks, *Fair-Haven.*
James Carrington, *Wallingford.*
Cyrus E. Glover, *New-Milford.*
Seth Peck, *Southington.*
Thomas P. White, *Danbury.*
George Clapp, *Bethel.*
Philo Price, *Norwalk.*
David Sterling, Jr., *Bridgeport.*
Augustus Chapin, *Goshen.*
Frederick Leavenworth, *Waterbury.*
Cicero Phelps, *Pequonuck.*
Hazeliah Goodrich, *Greenbry.*

Russel Miles, *Cheshire.*

MASSACHUSETTS.

John Brooks, *Barnardston.*
Milton Barrows, *Attleborough.*
J. Cobb, *Sharon.*
J. L. Hodges, *Taunton.*
E. A. Clary, *Springfield.*
Pearly Hunt, Esq. *Milford.*
Samuel F. Cutler, *Hardwick.*
William Brown, *Plymouth.*
Maj. John Spurr, *Charlton.*
Samuel Cooledge, *Coleraine.*
Joshua Flagg, *Dana.*
N. Preston, *Sheffield.*

RHODE ISLAND.

Samuel W. Wheeler, *Providence.*
NEW YORK,
James Hall, 454 Pearl-St. *New-York.*
Samuel Hall, *Smyrna.*
Stephen R. Smith, *Clinton.*
Nathaniel Stacey, *Hamilton.*
Pitt Morse, *Watertown.*
Daniel Heicox, *Rutland.*
John S. Thompson, *Rochester.*
Dunham Shapley, *Lebanon.*

PENNSYLVANIA.

Amos Crandall, *Waterford.*

OHIO.

Irad Kelley, *Cleveland.*
Asahel E. Kelsey, *Stowe.*
Rufus Ferris, *Madina.*

NEW-HAMPSHIRE.

Wareham Morse, *Lebanon.*

MAINE.

William A. Drew, *Farmington.*

SOUTH-CAROLINA.

Marmaduke Coate, *Newbury Court-House.*
Samuel P. Bailey, *Union Court-House.*
Isaac I. Foster, *Pinckneyville.*

POETRY.

HOME.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed patience born,
Worth more than those of gladness
Which mirth's bright cheek adorn?
Pleasure is mark'd by fleetness,
To those who ever roam:
While grief itself has sweetness
At Home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief:
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart:
Then, dost thou sigh for pleasure,
O! do not widely roam;
But seek that hidden treasure
At Home! dear home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm thee

Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there:
The devotee may falter,
The bigot blindly roam:
If worshipless her altar
At Home! dear home!

Love over it presideth,
With meek and watchful awe;
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At Home! dear home!

Bernard Barton.

ADDRESS TO SUPERSTITION.

RELIGION'S spurious sister, of her rights
Usurper bold, engendered in darkness
To mock Heaven's light, O mighty SUPERSTITION!
Where is th' heart, that once caught in thy toils,
Can e'er escape? Where is that boastful nation,
That has not own'd thy sway? The earth, from pole
To pole, has groan'd beneath thy giant foot!
From Africk's burning sands, to Asia's point,
Where winter ever reigns, and checks relentless
The breath of life—prolific smarm thy slaves!
Thou nodd's thy sable crest, and the huge globe
Is drench'd with seas of human blood, Thou bidd'st,
And brother springs in arms 'gainst brother; sister
Denounces sister; and the tender mother,
Fiercer than tigress, on her offspring preys.
Obedient to thy call, dire discord shakes
The world, and slaughter grim bestrides the ocean.
Assassination, murder parricide,
And crimes more horrible, if such be found,
Ordain'd by thee, are just and holy deeds!

Eaustaphiee.

The following Books and Pamphlets may be had by applying at this Office.

KNEELAND'S Translation of the New Testament,	\$1 50
Do. Columbian Miscellany,	1 00
Do. Lectures,	75
BALLOU'S Notes on the Parables,	1 00
Do. Treatise on Atonement,	1 00
Do. Series of Letters,	1 00
Do. Eleven Sermons,	50
HYMN BOOK used at the Universalist Church in this City,	75
A luminous discourse on the "Coming of Christ," from 2 Thess. i. 6, 10, by Rev. J. S. THOMPSON, recently of the Methodist Persuasion.	8
Sin against the Holy Ghost,—by Geo. B. Lisher.	10

THE RELIGIOUS INQUIRER

IS PUBLISHED EVERY OTHER SATURDAY MORNING,
A FEW RODS SOUTH OF THE LITTLE BRIDGE, AT ONE
DOLLAR PER ANNUM—PAYABLE IN ADVANCE.

J. T. BEEBE—PRINTER.